

/9 cont./

142 The bridge is narrow, markedly convex with a somewhat pendulous tip. The alae are usually somewhat drawn up, so that the round nostrils seem to be directed toward the front.

In size the women stand significantly behind the men, but are just as well proportioned. Their figures tend to be somewhat full in their youth. Almost all the younger individuals have uncommonly delicate hands and feet and a perfect form of the bust, but, like

[853] all Indian women, they lose their charms very early: in particular the long breast-feeding causes excessive lengthening of the

[481] breasts. In the case of older women, the weak development of the lower extremities and the waddling gait of the inwardly turned feet make an unpleasant impression.

The real skin-color of the Karaya is difficult to determine at first glance. Staying on the sun-scorched praías changes the bright yellow-brown of their complexions, which one can still confirm only under their large cotton cuffs and knee-bands, into a dark copper-brown. Even this is not easy to see in the case of many individuals because of the /10/ body painting used to the broadest extent (Fig. 1 /see p. 17 /). People painted black or red from head to foot are not rare. Others combine the black or red color into patterns which almost give the impression of European clothing. Black line-drawings on the face and extremities are the most popular.

302 Used for body painting are:

386 1. Uruçú (uareritô). Paste made from the red berries of Bixa
[824] orellana.

[824] 2. The blue-black dye (beñena) obtained from the seeds of the
genipa (Genipa brasiliensis).

3. Soot. This is either simply scraped from the cooking pots and rubbed into the face or, mixed with genipa, it serves for diffuse painting of the whole body.

302 The line-decoration is put on with the fingers or little wooden
413 sticks, the diffuse coloring with a rag.

147/184 cont. / In walking they are likewise placed outward. I never
[88] observed the frequently reported manner of walking, namely,
that on the narrow paths one foot is placed in front of the other,
although I conducted studies on this for days, walking behind different
Indians on narrow Indian paths. Only if a tuft of grass interfered with the
toes were these turned inward. Ehrenreich states that the second toe is the
longest (p. 101) and that the fifth conspicuously recedes (p. 104).
About the latter I did not observe anything, but in various cases I found
that the great toe was considerably shorter than the second toe, as
Steinen also observed on the Xingu. The great toe may shoot off far to one
[82] side. Apparently great individual differences must occur in foot
formation, for the Indians recognize with certainty in the shape of the
footprint in the sand (which probably also depends on the different way of
stepping) the owner of the foot.

146 The bodies of the Indians generally give a well-nourished impression.
It has already been noted above (p. 50) that a drum-like distended stomach
is the rule among children, though the rest of the body does not by any means
give an impression of weakness. Very well nourished persons (Pl. 44, Ill. 1)
are regarded as the ideal of the Indians. Poorly nourished, positively
emaciated persons are rare (Pl. 37, Ill. 1, the tallest). Thin women
predominate by far, and such emaciation usually occurs in old age. In
Villages 5 and 27 I saw a few very old people who were emaciated almost
to skeletons (see also Ehrenreich, page 104).

147 Good nourishment gives the Indians good strength, which is
hardened by rowing, work in the plantings, and practice in wrestling
matches, so that even young people with slightly developed arm
musculature have great endurance in rowing and often do surprisingly
well in wrestling.

834 The sexual parts are visible only among the men. The foreskin
of the penis in front of the glans is wound roll-like with a cotton thread;
in this way the penis lies ball-shaped inside the skin, shortened, so that
the entire male sexual organ, together with the testicles visible through
the scrotum, gives the appearance of three balls (Pl. 36; 38, Ill. 2; 43, Ills. 1
and 3; 49, Ill. 1).

/275 cont. /

8. Means of Transportation and Communication.

484
[34] The Indians do not like to travel by land. The north-south extension of their dwelling area along the river essentially requires boat trips from village to village. Land marches are undertaken only to visit the plantings or foreign tribes. For both purposes paths exist.

487 The paths are approximately 20-25 centimeters wide and are produced by the treading down or pulling up of clumps of grass; they do not go straight, but make slight meanderings. The 481 Indians walk on them single file, one behind the other. Their feet are not, as is often said, placed exactly one in front of the other, but rather, as I was constantly able to observe on marches lasting for days, the Indians turn their toes outward, exactly as we do; at most they sometimes turned their feet slightly inward when a taller clump of grass along the side required it. It is also very pleasant to walk barefoot on these paths; they are kept very clean and smooth.

485 For short marches, such as to the plantings, there are no special arrangements; it is different in the case of paths that lead cross-country for days and are more frequently traveled. They are provided with shelter-huts at intervals of a day's march, cooking places, ferry boats and water-transport vessels on either side of the waters. - I traveled such a traffic route when I marched across Bananal island in order to reach the Šavajé.

482 As a means of transport by land the back-baskets (běhulě) are chiefly used; they are carried on shoulder-band and forehead-band and /276/ quite enormous loads may be transported in them (Pl. 57, Ills. 1 and 2). All other heavy loads are also carried on the carrying-band of brown bast (ōunā), which is placed around the forehead or the chest; for example, the large carrying baskets (wāllīlī, Pl. 57, Ill. 3). For my knapsacks, the Indians likewise made themselves forehead-bands. Large sleeping mats are rolled up and transported crosswise upon the head.